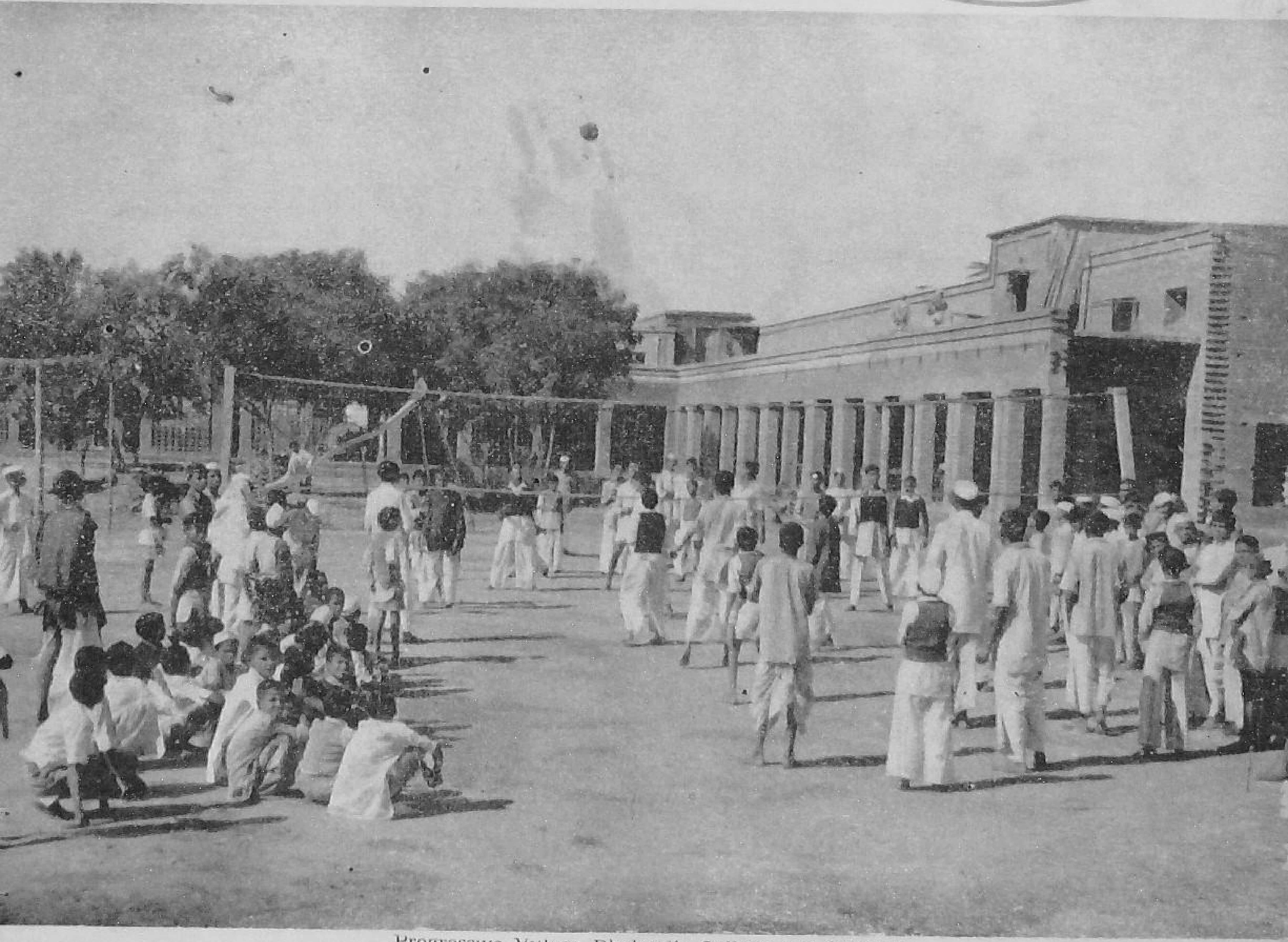
Gram Sevak

ISSUED BY THE MINISTRY OF COMMUNITY DEVELOPMENT

JANUARY 1958

Vol. 4, No. 6



Progressive Village Dhakauli: College and Students.

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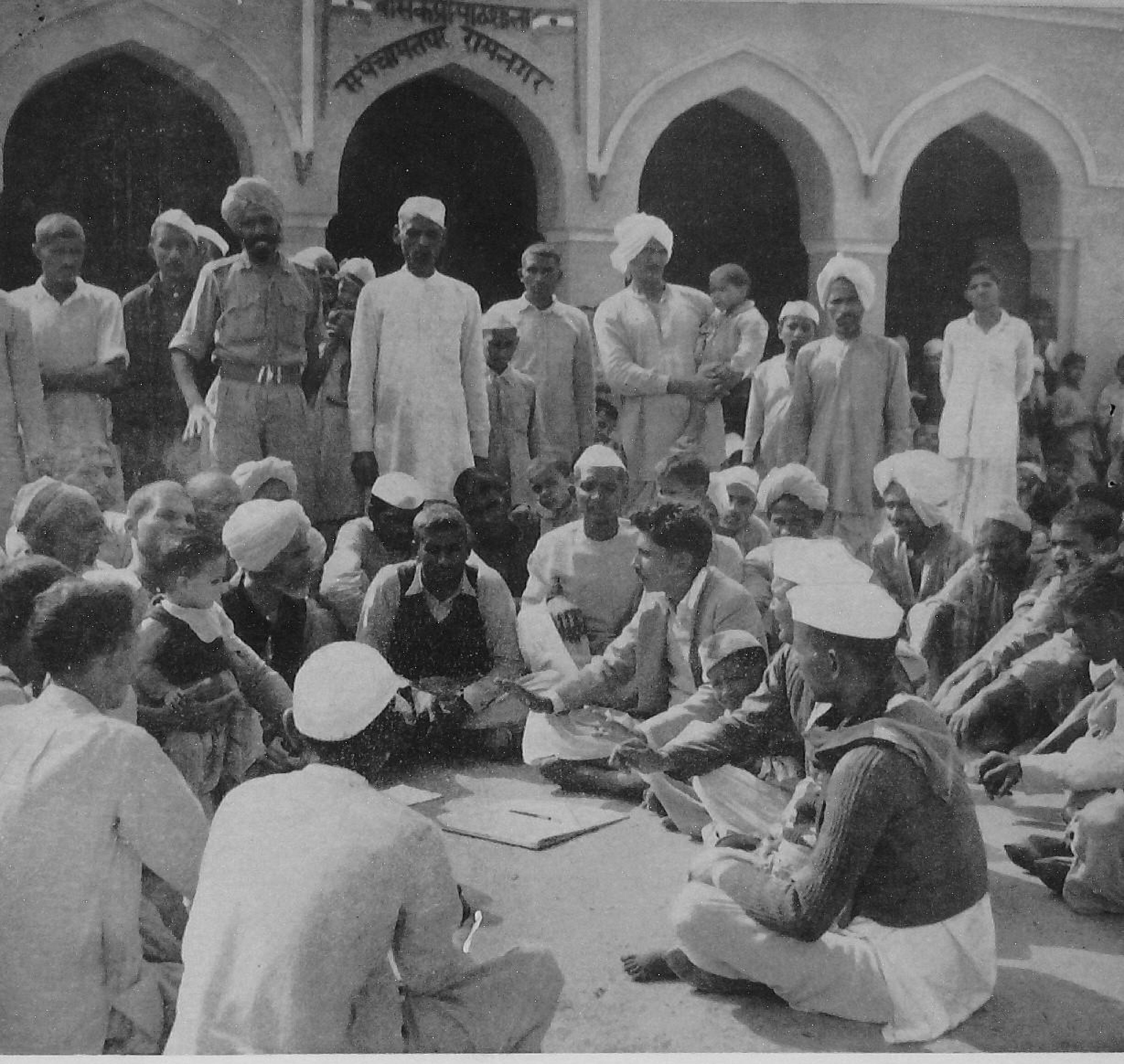

Panchayat in session. The traditional peepul tree is not in the picture but the villagers are the proud owners of this school-cum-Panchayatghar. Young and old seem to be equally interested in the proceedings. A truly democratic institution!

GRAM SEVAK

Pausa-Magha, 1879
Vol. 4, January 1958, No. 6

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BUSINESS NOTICE
Single Copy: 15 n.P.
Annual: Rs. 1.25

All enquiries regarding agency and rates of subscription and advertisements may be addressed to the Publications Division, Old Secretariat, Delhi-8. Editorial correspondence may be addressed to the Editor, *Gram Sevak*, Ministry of Community Development, New Delhi.

OFFICE OF THE P. INCIPAL
17 FEB 1958
RURAL EXTENSION TRAINING CENT

THE THREE-TIER SYSTEM

In our last issue we gave extracts pertaining to the nature of duties of Gram Sevaks as recommended by the COPP team report. We give below a short summary of the entire report dealing with many other problems in which our readers will be interested.

The Study Team for Community Development and National Extension Service, appointed in December 1956 by the Committee on Plan Projects, completed its report in November, 1957. The terms of reference of the Study Team headed by Shri Balvantray G. Mehta, M.P. were of a comprehensive nature aiming at greater efficiency in the implementation of the programme.

Panchayat Samiti

The Team has suggested a three-tier system, composed of village Panchayats, Panchayat Samiti and Zilla Parishad, in the districts. The village Panchayats, according to the Team, should be graded on the basis of their performance and efficient ones be entrusted with the work of revenue collection. They should get some commission for this work and also statutorily prescribed share from Panchayat Samitis. The duties of village Panchayats will include provision of water supply, sanitation, lighting, maintenance of roads and land management, welfare of backward classes and collection and maintenance of records. The Gram Sevak will work as the Development Secretary of the Panchayat.

Panchayat Samiti is a new body suggested by the Study Team. The Samiti will have its jurisdiction co-extensive with the Development Block and will be constituted by indirect election from village Panchayats. Its functions will cover all aspects of development of agriculture, minor irrigation works, local industries, public health, primary schools, welfare work and the collection and maintenance of statistics. All Central and State funds spent in a Block area will be assigned to the Samiti to be spent by it directly or indirectly, and the Samiti will also act as an agent of the State Government in executing special schemes of development entrusted to it. "In the ultimate analysis, it must be an instrument of expression of the local people's will in regard to the development", states the Team. The report has suggested some sources of revenue for the Samiti in addition to grants-in-aid it will receive from the State Governments. The annual budget of the Panchayat Samiti will have to be approved by Zilla Parishad. The Parishad will consist of the Presidents of Samitis in the district, M.P.s., M.L.A.s. and the district level officers.

Economic Development

The Team points out that hitherto more emphasis has been laid on welfare schemes than on specific programmes of economic development and recommends that the emphasis should shift without delay. About the order of priorities to be assigned to different fields of activity the Team suggests supply of drinking water, improvement of agriculture and animal husbandry, co-operative activity, rural industry and health followed by all others.

The Team has recommended the abolition of the present system of dividing the development programme into three phases of N.E.S., Intensive Development and post-Intensive Development and suggests that there should be a continuing programme of six years, unspent funds of each year being carried forward to the following year. It also suggests that the original budget ceiling of Rs 15 lakhs should be restored and the first phase of six years should be followed by another with a budget ceiling of Rs. 5.5 lakhs.

The Team has also recommended that the decision to cover the entire country with the Development Blocks during the Second Plan period should be revised and the date extended by at least three years.

Administrative Pattern

About the existing organisational structure and the methods of work, the Team has made a number of suggestions. It suggests that the number of Gram Sevaks per Block should be increased to about 20 so that his circle does not exceed 800 families or 4,000 persons and that all field workers at a level below the Block in the departments of Agriculture, Harijan Welfare etc. should be pooled and their duties and functions be assigned to the Gram Sevak within his charge.

For carrying out welfare work among women and children the Team feels that the complete responsibility should be vested with the States, the Centre functioning from one single point only as an advising, co-ordinating and financing agency and that a satisfactory programme for child welfare, limited to few lines only, be evolved for a few selected areas in the first instance.

Rural Industries

The Team suggests that an effective programme of co-ordination between the cottage, village and small scale industries and of collaboration among various All-India Boards should be worked out by pooling funds, personnel, agencies of supervision and inspection to avoid waste and inefficiency. Quality control along with provision of credit and marketing facilities, organisation of guilds of prominent artisans in each Block and of supply co-operatives are some of the other recommendations made by the Team.

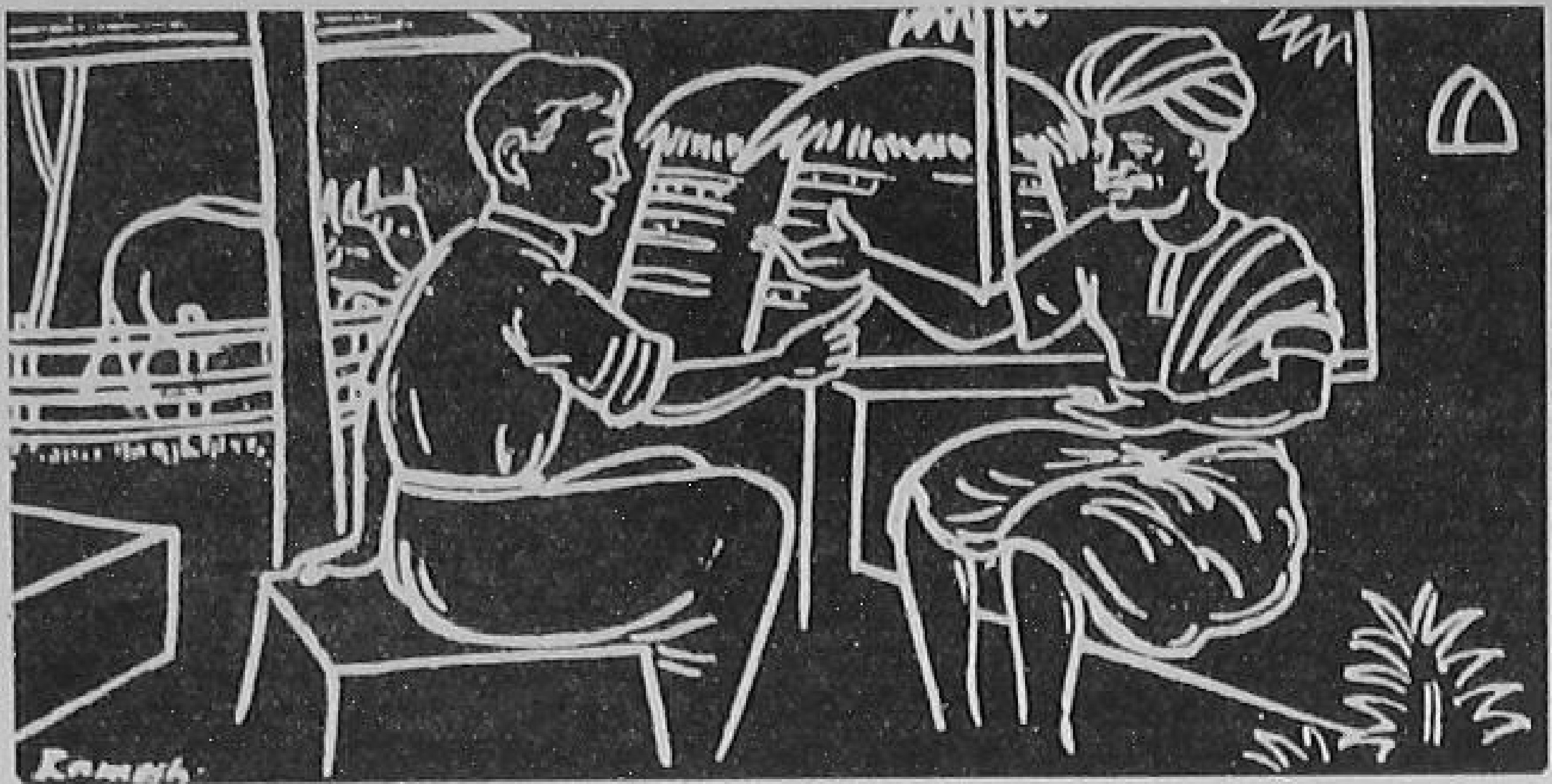
Why a Change?

Sir,

I have read with interest a Gram Sevak's letter in your October issue under the above caption. I feel the word Gram Sevak is correctly named after the nature of his work and duties. But it would be more appropriate if this rule is applied throughout for each member of the Block team. Meanwhile since he is the only adversely affected member of the team, it would be proper that he may be designated as Extension Assistant rather than a Gram Sevak. This would remove his grievance and at the same time give him a correct designation suitable for the type of work that he is performing.

N.E.S. Block,
Dodballapur.
Mysore State.

Yours etc.
P. Ibrahim Sab
Gram Sevak.



Bat-Chit

Gram Sevak: Ram, Ram, Budhu Ramji. I am sure this time I have something more interesting to talk to you.

Villager: Ram, Ram, Gram Sevak Sahib. I was really waiting for you—and this chat. What big news?

Gram Sevak: You know important decisions are being made about the "Joint Programme" of the Community Development programme and the Gramdan movement. You have heard about Gramdan, hav'nt you ?

Villager: Oh yes. We are hearing a great deal about it. Only last month, the Gramdan people visited our neighbouring villages. They were telling us that more than three thousand villages have come under Gramdan. But they have also been telling us about the Community Development. Do you think they have some different programme or it is the samething as ours?

Gram Sevak: You see both the Community Development and the Gramdan movement have a common objective and that is, to improve the lot of our village friends.

Villager: Then why have two separate organisations?

Gram Sevak: Yes, my friend, you are right. What we have done now is to define common ground between the Gramdan and the Community Development.

Villager: How have you done it?

Gram Sevak: To a large extent; in our programme we have a feeling that most of the projects that we have been starting for the people are not based on the initiative of the people themselves. In fact you have been complaining about that too.

Villager: Yes, that is true. Unless you get greater public participation, no programme can succeed.

Gram Sevak: That is exactly what we have realised. The Gramdan movement is entirely based on the people themselves. You know what happens. People get together and of their own accord they donate the entire land of the village to the Gramdan organisation. Thus all the villagers consider the entire land as a joint property. As I told you it is all based on a voluntary offer of the people.

Villager: Yes, that is true to a very large extent.

Gram Sevak: But what happens is that the Gramdan villages do not have the resources to implement the programme, while in the Community Development programme we have the resources but not the same amount of public initiative. It has been felt that if we work together, we can achieve something more substantial.

Villager: That would really be very good; but Gram Sevak Sahib, I hear a great deal about a new report which says that village panchayats should be given more powers. Can you tell me something more about it.

Gram Sevak: Oh yes, I am glad you have already heard about it. You know a committee was appointed some time back to enquire into the working of the Community Development programme and to suggest changes, if necessary. This committee has now come out with its report.

Villager: Is there anything new that it has recommended?

Gram Sevak: Yes, it is new in the sense that it has laid much more emphasis on what is called "decentralisation of power".

Villager: That is quite a mouthful. What does it mean?

Gram Sevak: It is simple. It means that the power of deciding important matters

concerning the village people should be given to their representatives in the Panchayat.

Villager: That would be really very good. Today we have to go to the District headquarters, about 90 miles away even when we require a small thing to be done. You know many of us are people who must be in the field and we cannot afford to be absent from our places of work. It would be good if our panchayats are given the powers to decide these matters.

Gram Sevak: What they have proposed is that every Block will have a Panchayat Samiti. The members of this Samiti will be elected by the members of village panchayats. The Samiti will be in charge of development of agriculture, minor irrigation works, management of primary schools and promotion of local industries.

Villager: But will they have any money to spend because most of these things require money?

Gram Sevak: Yes, the committee has made provision for that too. The Samiti will get its revenue through a number of small taxes levied on the people.

Villager: Achcha, Gram Sevak Sahib, did you do something about the co-operative credit difficulty about which I spoke to you last time?

Gram Sevak: Yes, the Government has now decided that credit should be given to the villagers for those purposes which are credit-worthy. If you want money for some productive purposes, loans will now be given to you without any difficulty.

Villager: But what about those who do not have much property for security?

Gram Sevak: That is not necessary now. Loans will be given against personal security and not against any property. All that you have now to do is to convince the co-operative people that you want money either for helping you in buying implements for your particular trade or purchasing better seeds or fertilisers. But if you tell the co-operative people that you want money to get your daughter married, money will of course not be given to you.

Villager: Yes, that is something different. Thank you Gram Sevak Sahib, you have really done something good this time. You must bring some good news when we meet next time again.

Gram Sevak: Ram Ram.

Villager: Ram Ram.

A REQUEST

The Editor
Gram Sevak.

Sir,

I am herewith attaching a cutting taken from our local English daily Deccan Chronicle of 30-11-57 on page 1 and column 7. I thought of sending this to you earlier but could not do so till now. We are called 'Gram Sevaks'. Some are having a wrong opinion about this designation given to us. They think that we are nothing but servants, in spite of knowing us and the type of work we are doing. Why not the word 'Gram Sevak' be changed into 'Gram Sahayak'? I think, 'Sahayak' is the most appropriate word, considering the part that we are playing in the Community Development work.

I request you to please publish this cutting and also my letter in your esteemed Magazine so that the high ups in the Development Department might take notice of the distinction between by the terms 'Sevak' and 'Sahayak' as pointed out by our Prime Minister and do the needful to the poor Gram Sevaks.

8-1-58
Bolaram Post
Secundrabad

Yours etc.
J. B. Rajasekhara Rao
V.L.W.

SAHAYOG

KANPUR, Nov. 29
Prime Minister Nehru dislikes the word "Seva" (service) and prefers the term "Sahayog" (co-operation). "Seva" conveyed a sense of high and low whereas "Sahayog" gave the sense of co-operative spirit, Mr. Nehru told a convention of the Bharat Sevak Samaj here today.—PTI.

A Peasant's Pilgrimage

O. V. Ramaiah

ONCE UPON a time there was a king. His kingdom was vast and spread far and wide. As was the practice in that land he was chosen by the people and made their king. He had a wise and a good minister who was also chosen by the people. Both the King and Minister were very much likeed by the people.

There was a small village in a corner of this kingdom. It was far away from the King's palace and rarely any person of rank or distinction visited this village. The village was very backward. There were hardly—any good roads or drains. A large number of dirty pits were found here and there and mosquitoes swarmed every where. The people suffered from all kinds of diseases. They drank the water of a dirty stream. They had chosen a good man as their leader. He was good to them and always thought of their welfare. But he did not know how to help them. Their leader could not bear to see his brethren suffer so much without help. At last, one day on an auspicious evening they all met and decided that their leader be sent to the King to bring them help.

To see the King was not easy. The distance was also great, but the love for his village folk made the leader venturesome. He chose an humble servant for help—for is it not truly said that "two are always better than one"? The leader picked up a few necessary things for the journey and the two started early the next day. The people of the village gave them their good wishes and prayed to God for their success. A few of them followed the leader till the village limits and bade him goodbye.

They walked and walked with a heavy heart, passed serveral hills and dales, villages and small towns. Ate what they had brought, and drank from the slow and silent streams. Rested under the green wood tree when the sun was hot. Kept on plodding the weary way for days. Their feet seemed to ache. They wished for the end of the journey. At long last they came to a place which looked like a city. They saw long roads, big buildings and shops. Enquired and found out that this was the place of their destination. Came to the palace gates. The guards called out and stopped them. They expressed their plight and begged the guards to take them to the King.

After long waiting, they were brought to the King. The King talked to them kindly and wanted to know what brought them there. "My noble king", said the leader, "our village is dirty, our people are poor. They want your help and have sent me to you." The King listened silently and said "See my Minister there; he may be able to help you".

He saw the Minister. He looked quite young though his temples were grey. His head was bald. His face was wise. He paid his respects and told him his mission. "My friend"! said the Minister "you have come such a long distance and taken so much trouble. You know our kingdom is new. Our problems are many. We have many plans and projects on hand. I am sorry to disappoint you. This happens to be my birthday. Many young folk are waiting to see me. I do not want to waste your time; come and see me on my next birth day. I will see what I can do for you. But now, do as I advise you."

The leader sank to the floor in disappointment, he could not find words. After some struggle he begged for the advice before he departed.

The Minister said in a deliberate voice "As you go back bend your head low, observe and walk. You will see things better".

The leader wondered what the Minister meant by this. He felt that he might have offended the minister by his manners and that therefore he had advised him to be more humble. With a heavy heart he bade him goodbye, and left back for him.

He walked and walked lowering his head as if by the force of the will of the Minister. The way back seemed

Shri Ramaiah is Block Development Officer, Pavagada (Mysore).

even longer. A full day had passed like this, when he observed on the ground an endless stream of little dark beings crawling along. He watched them for long. They seemed to be working ceaselessly. One after the other passed on each carrying its burden. He followed them to their abode and saw what they did. He was wonderstruck to find a big pile of grain for the winter. He began to muse "Ah! how humble and small these things are, but what a stupendous task they have achieved. What cannot be done by steady and constant work?"

He proceeded further still musing about the wonderful way of the Ants. Hardly had he walked a league he saw some thing like a small mud hillock. He observed that it was growing every minute. He wondered what the cause might be. He peeped in through a hole and observed carefully. He saw swarms of white little things busy bringing small particles of earth and arranging the same in excellent form and design. Rooms, halls, chambers, and tunnels, all were being constructed so quickly and so efficiently. The hillock looked like a beautiful castle with large chambers, balconies and rising towers. He wondered how such little creatures could attempt such big things in such a big way. Is not this possible for man! he mused. "Ah! What great things can be achieved by organised work". "Cannot my village folk work like this. Let me try! I will speak to them. This is perhaps why the good minister asked me to look low and observe carefully."

The thought flashed like a lightning. He quickened his pace, and began to jump and run. Soon he was back to his village. The leader met his friends the same night and explained what had happened. The villagers were disappointed. They had expected something more substantial. The leader advised patience and said, friends! Why not try the way the ants did. We will save a little of our grain for the common good during this harvest; we will work like the white ants. Come on friends! bear with me we cannot wait till the next year for help. We will commence work tomorrow. Do as I tell you. Let us not waste time."

They decided that one day may be devoted for such community work every week. Roads were constructed. A well was dug. A school was built. They sold the grain saved at the harvest and bought things required for the school. Things were done so soon and in such a way that they began to wonder at their own capacity.

The stinking swamps had disappeared. The streets looked neat and tidy. The thatched houses were improving and began to wear a new look. Chimneys and soakage pits were added. Improved latrines also began to appear here and there. The whole village began to smile like a blooming maid. People learnt to wash and bathe. They were still poor but happy. Their spirits were high. So many things were done in a couple of months.

Once again, on the appointed day the leader saw the Minister. He waited among the thousand who had come to greet him on his birthday. The Minister reconginsed him, walked up to him, and said, "How do you do friend", You have come exactly after one year. How are your brothers faring in the village. What can I do for them". "Nothing my good Sir," said he, "we have everything we want. Your kind advice gave us everything we desired. We have learnt the good lesson. I have just come to convey the best wishes of my fellow men on your birth day". "Ah! my friend you are really a great man. Sign here, in this great book. Your name shall be written in gold. Take this scroll. It contains my good wishes to your people. They richly deserve my congratulations. I am very happy to learn what you and your fellowmen have done. I wish others to follow your example. It is their love and such good things done by them which fills me with hope and keeps me younger even though years roll on."

Five are the ornaments of a kingdom—absence of disease, wealth, fertility, happiness and security.—*Tirukkural.*

What I owe to Gandhigram

V. K. John

Gandhigram is a rosy little village, thirty five miles north of the temple city of Madura. It is nestled by the Sirumala Hills on the east where the sun at every day-break paints magnificent pictures in golden hues upon the canvas of the sky. Gandhigram is a living symbol of the awakening India by virtue of the fact that there are many institutions inside it which are working to build a better and happier India.

There is Thambithotham which is a full-fledged basic school. It reminds us of the fact that the reign of chalk and talk in the field of education is over. The major road to knowledge for children and grown-ups is activity. When we asked one of the boys—'How do you like this, he readily replied, 'It is fun, it is so much better than the school'. The basic system of education is education for life, through life and throughout life. Thus the presence of the basic school reminds one of the silent revolution that is sweeping the academic life of our country.

The rural Industries Court with its units for hand made paper, village ghani, printing press, soap making, Amber charkha etc., afford the social education organisers under training opportunities to study about the various programmes launched by the Khadi and Village Industries Board to afford employment opportunities for the village folk. 'Propagate rural industries or perish' is an oft repeated slogan at Gndhigram. The Institute of Rural Higher Education and the Gram Sevaks' training centre are yet other institutions at Gandhigram preparing personnel for the National Extension Service. The 'Sevikashram' and the orphanage at Gandhigram help the lady social education organisers to study at close quarters the problems and possibilities of work among the women and children of India.

The Gandhigram community is vegetarian to its very core. At each institution well-balanced, nutritious foods are prepared by the trainees themselves, paid cooks being a misnomer at Gandhigram. At the beginning of each session, the trainees at the Social Education Organisers' Training Centre are divided into batches. Each batch looks after the various duties and responsibilities of community life in turn.

Gandhiji, the father of our nation in whose name this institution is founded was one of the strongest exponents of co-education. At Gandhigram there is no restriction for the opposite sexes to move freely but they are always reminded to do so with restraint and respect for others. This practice has worked wonderfully here and instances of misconduct are few and far between.

The "Shanti Seva" rally on Saturdays is another unique feature of Gandhigram. All the trainees gather at the flag maidan, clad in pure white Gandhi caps, for the rally and to receive the instructions for a complete day's intensive manual labour. The Shanti Seva Rally augurs well for the future especially in a country like ours, when the educated youths prefer white collar jobs and look down upon manual labour.

Gandhigram takes keen interest in Sarvodaya activities and also in Bhoodan movement. The village camps and education tours also form an integral part of the training programme, as is the case in other centres.

Yet another feature of the training at Gandhigram is the democratic set up under which the training is imparted. The Aam Sabha meets once in every fortnight with an elected speaker at the helm of affairs and elects the Chief Minister who chooses his own cabinet. He selects his ministers for food, education, culture, health and sanitation and for the ensuing fortnight they are solely responsible for every aspect of community life.

(Continued on page 14)

Shri John is Social Education Organiser, NES Block, Changnacherry, Kerala.

A Village School Master

SHRI MESHRAM GURUJI, Head Master of the Primary School, Gumthala, in Bhandara District is one of the selfless band of workers who toils day in and day out to raise the living conditions of the village. A youth of 30 Shri Meshram has tremendous energy. In the short stay of only eight months in the village he has brought about a great change in the village life and has set an example to other village leaders.

He has organised a Seva Mandal, an organisation for the service of the villagers. The volunteers of this Seva Mandal are the youths of the village. Every alternate day these volunteers clean the village streets, collect the refuse and prepare compost pits to prepare manure out of this refuse. On the day of Gram Safai, common entertainment programmes in the form of Bhajans are also held.

There is also a Social Welfare Centre where Gram Sevikas hold pre-primary school classes and train about 50 children in the art of true citizenship. There is also a women welfare centre where recreational activities for rural women are held to enlighten the other half of the society and the role it can play in changing the shape of rural society.

Shri Meshram Guruji created such an urge among the villagers for educating their children that the long-felt need of having a sufficiently large five-room school was constructed by the villagers at a cost of Rs. 9,000. Shri Vithalprasad Dube, village leader donated one acre of land and the Gurudeo Seva Mandal started growing paddy by Japanese Method for teaching the children of the agriculturists.

More than 100 rural children attend the primary school. Shri Meshram Guruji has organised a Bal Vikas Mandal on the lines of 4-H Club established by young children in America. There are about twenty members of this Bal Vikas Mandal. The children who have joined the Mandal wear their own uniforms. The villagers contributed Rs 85|- towards the cost of such uniforms. The Bal Vikas Mandal has established its own co-operative society and runs its own stationery shop in the village. The students have purchased shares of As. 4 each and have collected necessary capital to run their own shop. The profits derived by the society are divided among the members, in the form of exercise books, pencils, text books and other petty articles of stationery. The co-operative society is entirely managed by the members of the Bal Vikas Mandal.

Another institution established in the village is the Navyug Mandal. This association of bright, energetic and robust youths holds sports and tournaments of games among villagers. The association is equipped with equipments of sports. A Community Entertainment Centre also functions in the village which stages dramas, bhajans, powadas and other cultural programmes.

Evening prayers are held in the village chowk where all, old and young, collect to offer their prayers. After evening prayers the old men and women go to their respective literacy classes. Shri Meshram Guruji looks after all these social education centres. There is also a sewing and knitting class where rural women spend their leisure hours in learning profitable arts and crafts.

The villagers have undertaken building a village warehouse for storing stocks of paddy of the entire village. The village has paved all its tiny streets and has built all approach and village roads, by collective efforts.

KNOW YOUR COUNTRY

Green Glory of the Andaman Islands

The Andaman Islands are rich in a variety of forest timber. Of the 2508 sq. miles of land, spread over a group of 210 islands, about 1,500 sq. miles are estimated to contain forests other than the mangrove. The stand of mature timber of all species varies from 5 to 30 tons per acre and roughly 14 to 15 million tons of timber is ripe for the axe. For dragging and pushing logs, elephants have been imported into the islands which were earlier devoid of all wild life.

Deep inside the dense forests of the Andaman Islands where only hostile jungle tribes once lived, nearly 5,000 workers now earn their livelihood through such forest operations as felling trees, working on modern logging equipment, loading and transporting timber over long distances, and operating modern saw mills.

MECHANISED OPERATIONS

Till a few years ago most of the forest operations were carried out through conventional methods. Today such modern equipments as tractors, locomotives, winches, skyline cranes, petrol driven saws, and logging arches, are employed by the Forest Department for exploiting the forest wealth of what was once known as *Kala Pani* or Convict Islands.

Increasing attention is also being paid to the mangrove forests which can provide wood poles to serve as telegraph and electricity trans-

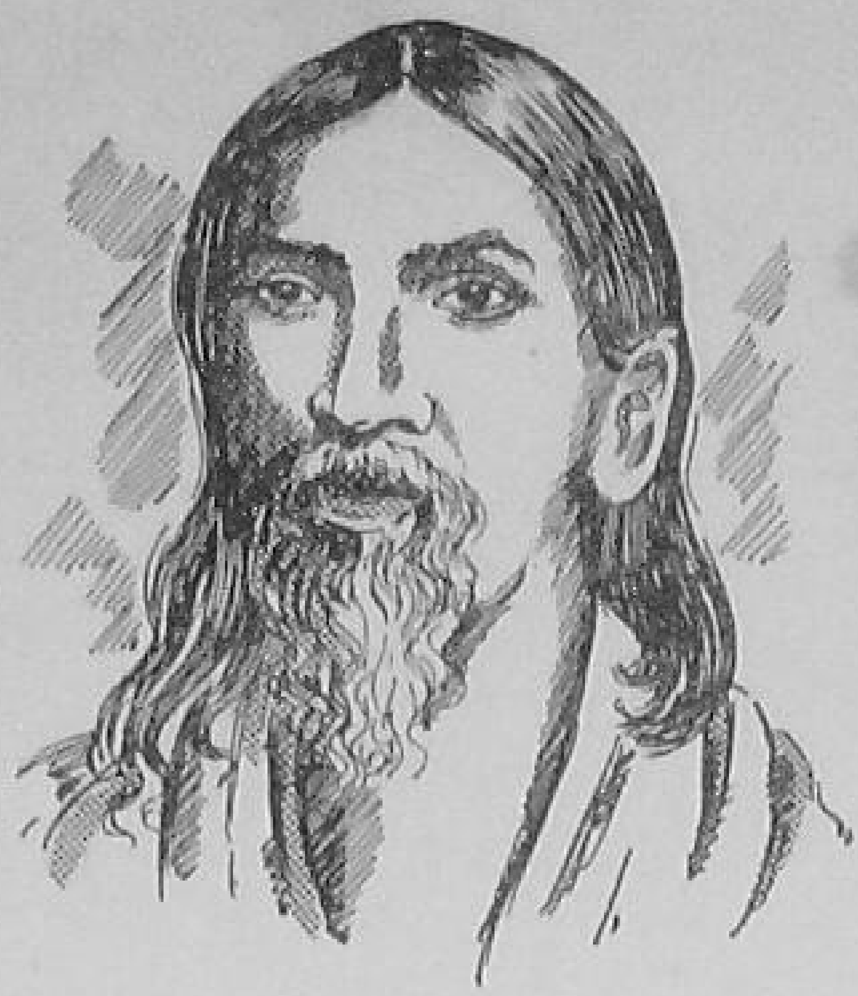
mission poles required for rural electrification.

Of about 4 million cubic feet of timber annually harvested from these forests nearly half is carried in log form to feed the plywood, match wood and packing case industries and to meet the demands of the Indian Railways for coach building. The balance is utilized by the saw mills in the islands located at Chatham, Yarata, Retapur and Mayabunder.

ASIA'S BIGGEST SAW MILL

The mechanized saw mill at Chatham, Asia's biggest, converts nearly 100 tons of logs everyday, producing wooden sleepers for the Indian Railways and constructional timber for ships and houses. From this mill, the country obtains the beautiful rich red "Andaman padauk", highly prized for its qualities of strength; zebra wood, well-known for its ornamental quality; and the smooth-grained silver grey—much in demand in the Western world.

Inside the mill, a chain of electrically driven band saws cut through the huge logs with graceful smoothness, sending forth a stream of beautiful, fine, durable timber "tailored" to economic sizes. After a final shaping these are treated with preservative solutions. The mill, working in two shifts, 16 hours a day, provides employment to about 1,500 workers and feeds the country's important timber industries with the "green glory of the Andaman Islands".



SHRI AUROBINDO

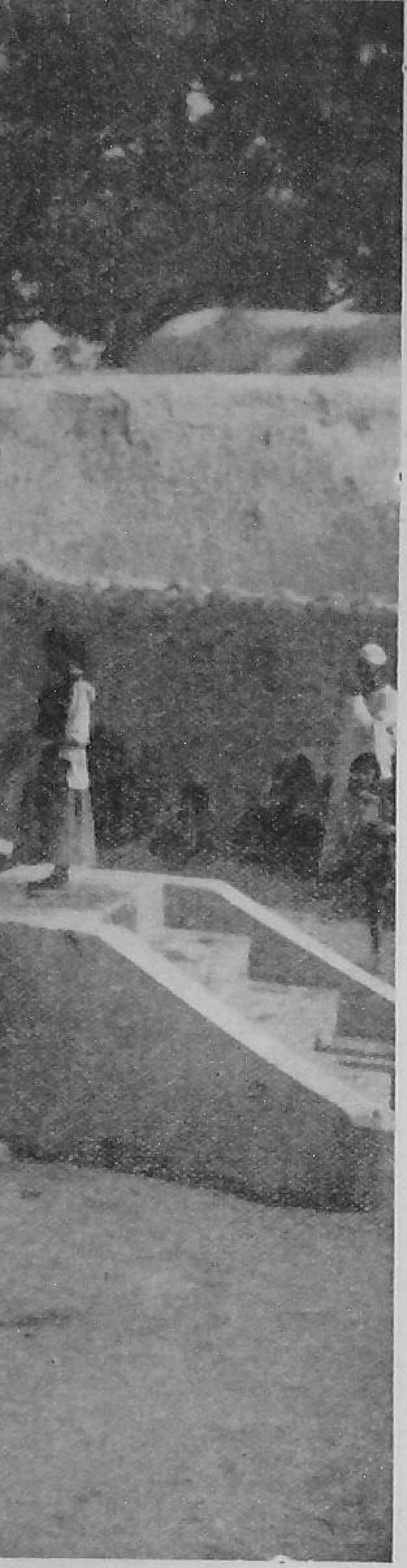
MANY OF you will have heard of Shri Aurobindo as one of the greatest thinkers but very few of you perhaps know the atmosphere in which Shri Aurobindo grew. At the age of seven, he was sent to England and his tutor was instructed to keep a strict watch on him and to prevent him coming into contact with Indians. His parents wanted him to be brought up as an English Sahib. But these precautions were of no avail. As Aurobindo said, "The time for your turning to the spiritual life depends upon your own aspirations. A sincere aspiration brings always its response and if there is a continuity in the will, the result cannot fail."

Shri Aurobindo was a great genius. He was a great scholar in Greek and Latin and had mastered French, German and Italian languages. While in the service of the Gaekwad of Baroda for 13 years (1883-1896) he learnt Sanskrit and several modern Indian languages.

After the partition of Bengal in 1905, he resigned his job and threw himself wholeheartedly into the national movement. Political freedom became the passion of his life. He once said, "Political freedom is the life-breath of a nation. Without it a nation cannot grow, cannot expand....

The work of national emancipation is a great and holy *yajna* of which boycott, swadeshi, national education and every other activity, great and small, are only major and minor parts. Liberty is the fruit we seek from the sacrifice, and Motherland, the goddess to whom we offer it; into the seven leaping tongues of the fire of the *yajna* we must offer all that we are and all that we have, feeding the fire even with our blood and lives and happiness of our nearest and dearest; for the Motherland is the goddess who loves not a maimed imperfect sacrifice, and freedom was never won from the gods by a grudging giver." But soon he retired from active life and settled down at Pondicherry. His Ashram was devoted to the *Yoga*. The next 40 years of his life were spent in Pondicherry. Shri Aurobindo wrote a number of philosophical works among which 'The Life Divine', 'Essays of the Gita', 'Synthesis of Yoga', 'the Riddle of this world' are most outstanding. 'The Life Divine' has been described as the greatest philosophical religious work which has been produced in India for centuries.

An insanitary well, of the type prevalent in a Block in Rajasthan before the advent of Community Development. See overleaf for the modern well → which has come with the Community Project.



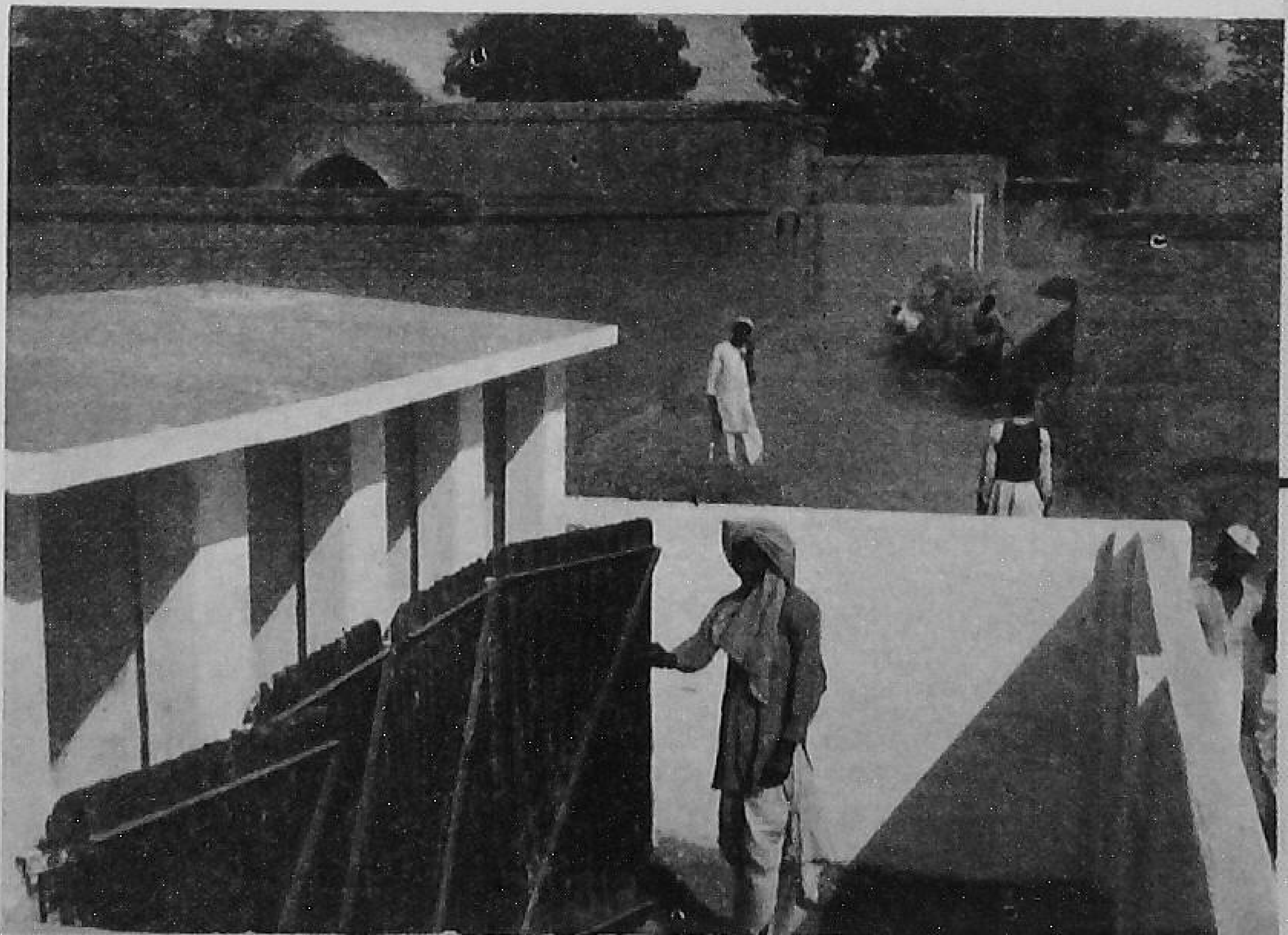
OUR OWN WORK

The well, the road and the latrines—all these are a result of the villagers' own labour. The Block staff provide only the technical help.

Left: Drinking water well built on modern designs make the villagers in Ramnagar happy. Men and women mix freely and there is no longer any chance for a street-fight over water. Possibly, the traditional gossip of the women at the well is discouraged.

Bottom Left: An Approach Road to village Dhakauli under construction. The Approach Road follows the programme to more and more villages.

Below: A red-letter day in the history of Ramnagar village. Flush latrines give the finishing touch to a progressive village.



Pots and Pans

According to the latest Census, there are nearly 3,60,000 persons classified as potters and makers of earthenwares. Most of them are hereditary village potters manufacturing for the local market cooking pots, storing and serving pots, water-pots and other domestic utensils. Food cooked in pots is wholesome and health-giving. The knowing housewife in the Indian village prefers the pots to metallic vessels as cooking utensils.

A Letter from Bombay

(From A Correspondent)

YOU WILL be interested in learning something of the operations of Shetkari Sahakari Sangh of Kolhapur. This was established in 1939 and is a sale and purchase society. 285 primary societies, 3,600 cultivators and 6 300 sympathisers are its members. The Sangh has 34 branches and 9 depots in Kolhapur District. It has 37 godowns. Its godowns and offices at the headquarters are among the biggest of all commercial buildings of Kolhapur. The Sangh sells mainly the following produce of its members—Gur, Groundnut, Tobacco, Chillies and Cotton. It supplies large quantities of following articles to its members—fertilisers and diesel oil. It is also running a cloth store, foodgrain shops, and Iron and Cement Supply agency. It is running one oil-mill for processing groundnut. It owns sufficient motor transport vehicles for transacting its business. In the year 1956-57 its own funds including share capital and deposits amounted to over Rs. 10 lakh, it borrowed over Rs. 4 lakh from the bank, its turnover was Rs. 720 lakh and net profit over Rs. 1½ lakh. The Sangh is also helping in the collection of dues of member societies from their cultivator-members at the time of sale of produce of these cultivators.

I have seen a report of a tour undertaken by members of 4 Mahila Mandals in Haveli (Poona) Community Development Block. Actually 120 women from 13 villages joined. 40 per cent. of the expenses were contributed by the women. I had visited 2 of these Mahila Mandals a week before they went on this tour. The large majority of members belong to cultivating or labouring classes. A number of men also went with the tour. This served the double purpose of removing their objections to sending their women-folk alone on tour and of utilising their services for camping and feeding arrangements. Some village teachers were also included in the tour. This will help in getting their co-operation with Mahila Mandal activities in future, especially literacy classes. The tour was carefully planned so as to include historical places, religious centres, education centres, community development blocks. A praise worthy feature of this tour was that local block organisations, Mahila Mandals and village schools took great pains to entertain the visitors and make their stay in the halting places comfortable. The way such a tour builds up a team spirit and sociability was illustrated by the fact that when the tour ended at Khadakvasla in Haveli block, the whole village entertained the tour party to a dinner and a drama. The village was illuminated and everyone treated it as a festive occasion. The block authorities are planning to make full use of this enthusiasm and have a good follow-up programme.

Many Districts have reported that the Village Leaders Camps have been started and they have met with very favourable reaction. Attendance has been full in most camps and the proceedings have been very useful. Some Districts are still not complying with the instruction that each Camp should deal with only one subject. This is essential if attention is to be focussed on the main problems relating to that particular subject. Benefits of such concentration would be lost if subjects like Agriculture, Health and Social Education are all mixed together.

Old friends may do harm but it is the quality of friendship not to abandon them.

—*Tirukkural*

A Citizen's Pledge

Following is the citizen's pledge which the Bharat Sevak Samaj has commended for adoption. Every clause in this Pledge requires to be learnt and re-learnt.

KNOWING THAT we are all parts of a bigger whole, and that my personal progress and happiness is bound up with the health and harmony of the whole to which I belong, I solemnly affirm that it shall be my sincere and constant endeavour :—

(1) To speak and behave in a courteous and helpful manner not only with relatives and superiors but also with strangers, subordinates and servants.

(2) To wait for my turn to speak and to stand in a queue for boarding a bus or buying a cinema or rail ticket or for drawing water from a public tap, well etc.

(3) To keep not only my house but its surroundings clean and to refrain from throwing dirty water or refuse of my house near my neighbour's; to abstain from making nuisance or throwing rubbish on roads or in train and from spoiling public buildings, parks and other places of beauty or damaging public property, e.g. leather seats in bus or train.

(4) To conserve food and other national wealth.

(5) To be punctual and prompt in the performance of duty and in keeping my appointments.

(6) To respect women and children and do what I can to promote their welfare.

(7) To observe traffic rules and avoid rash driving.

(8) To guard eatables from flies and dirt and to ensure that whatever I sell is of right quality—to be straight and honest in my dealings with others and never to take mean advantage of another's need.

(9) To do my duty honestly without fear or undue favour and never to accept or offer any illegal gratification.

(10) Never to travel without ticket or to evade octroi, customs, sales or income tax or other dues payable by me or to make any false declaration to derive a benefit not due to me.

(11) To be just and patient in settling disputes and to respect the rights of others including men holding different views or professing different faiths.

(12) To abstain from noise or from loud music on marriages etc., when my neighbours need rest, and to render what help I can during their illness, or on other special occasions, e.g., a fair, fire or flood.

(13) To cast my vote at an election for the right candidate irrespective of any extraneous considerations of friendship, relationship or personal obligations.

(14) To abstain from inflicting any wanton cruelty on animals.

(15) To be ever loyal to Bharat Mata in thought, word and deed and to co-operate in schemes launched for the public good to the best of my ability.

(16) To spread these ideas, particularly among relatives and friends; and to get this pledge signed by as many of them as possible.

GANDHIGRAM

(*Continued from page 7*)

The most significant feature of the training received at the social education organisers' training centre at Gandhigram is that the trainee returns to the field fully armed with facts and figures and also with the right mental set up to meet every problem which comes out of the social conditions in India. Gandhigram is the fruit of the untiring and devoted efforts of its Director Sri G. Ramachandran and Mrs (Dr.) Soundaram Ramachandran, who were both trained at the feet of Mahatma Gandhi, the great social worker of all times.

A NEW APPROACH

KUMARI KAMLA KHARE

IT WAS my first experience. After my appointment as A.D.O. (W) I made a round of the area with an object to acquaint myself with the local conditions. Since most of us were new to the Block, we had agreed that we should always have an informal meeting immediately after we return from the tour and compare our experiences. During my continued tour of the area, I realised my utter helplessness. Most of the village ladies whose cooperation I needed very much in setting up women centres, were not only indifferent but took a very hostile attitude towards me. They believed that the lady workers in the Government service were creatures bent upon misleading the village daughters and daughter-in-laws with their new-fangle ideas. I tried all devices on them which I knew, but nothing would move them. I did not have the heart to report all this to my colleagues.

This state of affairs went on for quite some time. I was despondent and had despaired of any success and decided to tender my resignation. I approached the boss with tears in my eyes and murmured something about my resignation. Strangely enough he took a very firm stand. Without giving me an inkling of his mind, he called a meeting of the project personnel immediately. In a few minutes' time the whole team was there. I was completely unnerved. He asked me to put my difficulties before the team which I did with great reluctance. He then asked for their suggestions. Just when the meeting was going on, a V.L.W. came to the Block headquarters and he was also asked by the boss to join the discussion. This, I felt was the limit. What could a poor V.L.W. suggest or advise? The Gram Sevak after having given some thought to the whole matter, came out with a suggestion. He felt that I should give up going round the villages and instead take up the job of distribution of medicines to the village people. This made all others laugh and the tense atmosphere relaxed to some extent.

But our boss felt that this was a wonderful idea and he said "Kamla Bahen would not move from her headquarters for at least two months and the only work she has to do is to attend the visiting patients at the Block H.qrs."

I fixed up a small dispensary and hoped that this would be the end of my troubles. Patients started coming in and gradually their number increased. I put my heart and soul into the work, dressed their wounds myself, cleaned their children and on my own distributed biscuits and toys to the ailing children who thronged my dispensary with their shy mothers.

Slowly the attitude of the village women began to thaw towards me. The earlier resentment which I had noticed in their faces now changed into smiles of kindness and many young women even took me into their confidence about their domestic affairs. One day an elderly lady came to my dispensary. She was suffering from wounds and high fever. I asked her to stay with me for two or three days because her village was far off and she was in a very bad condition. Three or four days nursing and constant attention improved her condition and soon she had recovered completely from her illness. This was the lady who had taken a leading role in boycotting me two months ago. I recognised her but did not mention it. This gave her a great relief. After three months of medicine distribution I was asked to go out. The marvellous change had taken place in the attitude of the village women. Wherever I went I was greeted with affection and kindness. This was the proper atmosphere for my work. I reported this to my colleagues. My boss listened and then said, "Strike when the iron is hot. That is one lesson which you should have
ed their wounds myself,

Kumari Khare is Asst. Development Officer (*Social Education—Women*), I.D. Block, Lalaurikhera (Philbhit).

AUTOBIOGRAPHY OF A MANGO

P. Balasubrahmanyam

I COME from an ancient lineage. Vedas mention me. My leaves, as a symbol of auspiciousness, have adored pandals from times immemorial. Muslim monarchs paid me special attention. As a result several varieties have come into existence.

I have been universally acclaimed as the 'king of fruits' and as the choicest fruit of Hindustan. Once an Iranian traveller described me to his king as the fruit of heaven. My fruit is delicious and is rich in vitamins A and C. Immature ones are used in curries, pickles, preserves and chutneys. The slices and pulp can be canned. My kernel has great potentialities. My wood is valued as timber.

I am a tropical fruit. Nearly 60 per cent of fruit area in this country is occupied by me. I grow well in humid as well as dry climates. I rejoice dry regions where there is good rainfall for four months followed by a dry and a rainless period of eight months. A deep well drained soil is essential.

I am one of an extensive range of varieties. In spite of of some attempts my nomenclature is still a confused mass of perplexing synonyms. To add to my difficulties nurserymen coin fanciful names greatly adding to the confusion. Some of my reputed dessert varieties are Alfonso, Pairi (Bombay) Langra, Safeda, Dasheri, Malda, Ghausa, Fajri (Uttar Pradesh) Alampur Baneshan, Banganpalle, Jehangir, Himayuddin, Mulgoa and Mundappa (South India).

Like others my propagation has been by seed principally. The defects in raising seedlings are that they are not true to parents in quality or shape of fruit and it takes a longer period to come to yield. Hence to ensure early bearing, productiveness, uniformity and parent quality in the progeny, I appeal to all to propagate me by vegetative methods. Inarching is the most popular of the methods practised by nurserymen.

Please adopt a spacing of at least 40 feet. Dig pits of 3 feet cube. Pits should be refilled with the original soil well mixed with manures a week before planting. From the earthen pots, it is necessary to remove the root ball very carefully and place in the centre of the pit by excavating as much soil as is necessary to accommodate the root ball. After planting, support my graft by means of a bamboo stick.

I require irrigation for a couple of years. Generally nobody manures me. Actually my appeal to scientists is to study this aspect of mine. I promise better returns on manuring. I permit intercrops. Only let them not be very close to me.

Some of my forms come to yield by the fifth year. My peak yields are observed from 10th to 40th year. Different varieties, yield differently. 1,000 fruits per tree is quite common.

I do not like to blow my trumpet further. Space is the limiting factor. I know my defects too. I am highly perishable. A great deal of investigation has still to be done to study the metabolic changes of ripening and storage and the factors of spoilage and its prevention. Mango hopper, stem borer, caterpillars and red ants are my enemies.

I stop here with an appeal to the Gram Sevaks to carry me to the different corners of the country and help in greater production of my fruits for the betterment of the people at large.

Shri Balasubrahmanyam is *Extension Officer (Agl)*, Kurnool.

I CAN NEVER FORGET IT

Dear Editor,

A year after completing my college education, I was appointed as an Extension officer in the newly started Community Project block of Sehore. I had heard a great deal about the Community Development programme and I was most anxious to contribute my full mite to this work. But somehow I suspected some sort of hostility among the people towards the programme. It is not a pleasant experience when you are encountered with hostility from the people for whom you are striving your every nerve to do something. Being young and inexperienced it took me some time to understand it.

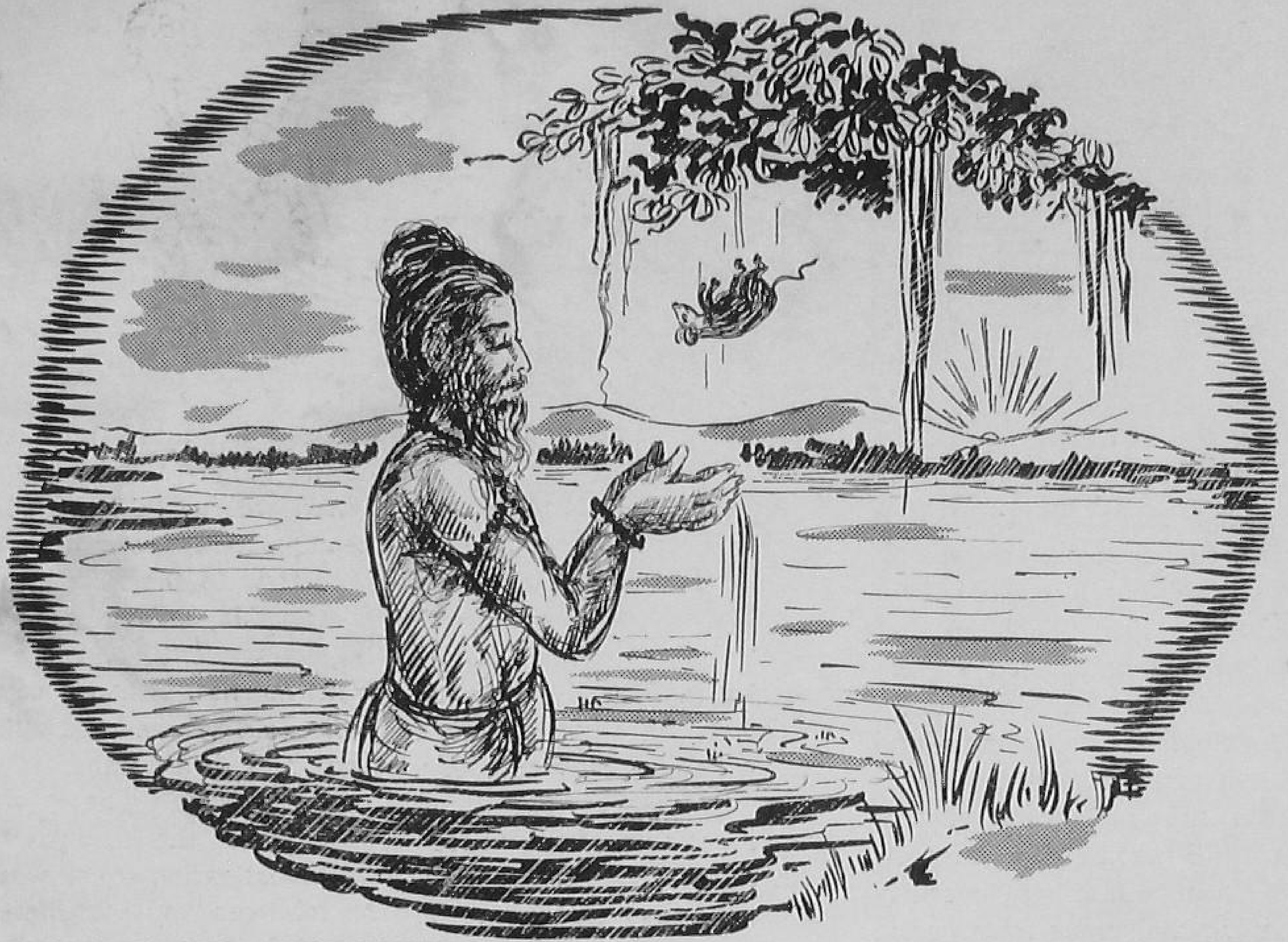
This was the time when the BCG campaign was being started for the first time in the State. A rumour had gone round that the BCG stood for birth control germs and that the Government was injecting these germs to make the people sterile and thus solve the acute food problem in the country. The Extension people were considered to be the main operators of this scheme. When I heard about it, I did not take it very seriously. But the gravity of this problem fully dawned upon me soon.

Once, while touring the Block, I was proceeding to halt for the night at a village Mahodia. We were three—driver of the jeep, my colleague and myself. By the time we passed through a village on our way, it was pitch dark. From a distance, we found the inhabitants of the village gathered outside on the road. Evidently they had seen the jeep's headlights and had assembled there to tell us something about their local problems as we thought.

The moment we stopped, a fellow shouted, 'there they are' and this was followed by a shower of stones which almost benumbed us. One stone smashed the wind shield and the other put out the headlights and it was all dark. The people then converged upon us with their lathis and spears. My colleague was badly injured and had sense enough to hide himself below the jeep. Just when we had lost all hopes, a miracle happened. An old man from the crowd recognised us and disuaded the people to leave us alone. The only thing left to us was to leave the spot in the quickest possible time because you could never be sure of the mood of the villagers. When we reached the Block headquarters, the matter was reported to the B.D.O., the District Magistrate, the Police Superintendent and so on. Next morning a truck-load of policemen reached the village and arrested a number of village leaders. They were brought to the headquarters for investigation which was to be followed by punishment. When I saw them in jails I felt a little guilty and realised that here was an opportunity which could be made use of to our mutual advantage. I persuaded my colleague to give up his insistence on the punishment of these villagers. After some time, he realised my point and both of us approached the District authorities and got all of them released.

This proved a turning point. The villagers were repentant and for the first time realised their mistake. After this it was all smooth sailing. This village became one of our model villages for the Community Development programme.

yours etc.
Sultan Singh,
B.D.O.
Nasrullahganj.



STORIES FROM PANCHTANTRA—NO. 5

THE MOUSE-MAID

LONG LONG ago, there lived a saint named Yagnavalkya. He was very well known for his mastery over all the Vedas, Upanishads and the ancient sacred books. One morning when he was bathing in the sacred Ganga, he saw some object falling just before him. He picked it up. It was a little she-mouse which had dropped from the beak of a hawk. He laid her on a Banian leaf and took pity on this helpless creature. Then through the power of his knowledge, he converted her into a little young girl and took her with him to his hermitage.

When his wife saw the little girl she became extremely happy. The Rishi told her the story of the little girl and they agreed to adopt her as their own child. In course of time, the little girl grew up and became a spoiled child because of excessive fondness of her parents.

One day the Rishi and his wife decided that they should do something about the marriage of the girl. Both of them were keen to marry her to a perfect man who would have good looks, great knowledge, good family connection and young. The Rishi then called the sun whom he considered to be a person having all these qualities. The sun came immediately and said, "Respected Sir, what is your command?" The Rishi blessed him and asked him to marry the little girl but the girl said that she wanted to be married to a superior person. The Rishi then asked the sun, "Is there anyone superior to you?" The sun replied, "Yes Sir, cloud is more powerful than I am, because it can cover me at any time it wants to do so."

On hearing this, the cloud was summoned. But the little girl said that she did not want

(Continued on page 24)

CAREERS OPEN TO YOU

THE PLUMBER

There are hundreds of occupations which call out for more and more men and women. And still there is the cry of unemployment. The Ministry of Labour have issued a number of pamphlets on the various professions open to young men and women. We propose to deal in each issue with a particular trade or profession open to any one who is prepared to work with his hands.—Editor

A PLUMBER'S WORK is concerned with the assembly, fitting, installation, maintenance and repair of plumbing pipes, fixtures and fittings for water and gas supply and for sanitary and drainage systems. For proper and correct execution of these works, necessary details of measurements etc. are taken from drawings, from the supervisory staff in charge of the works. The details of the pipe-laying system and different parts of the structure, through which pipes are to pass, are also studied from drawings. The pipe materials, their kinds, size and measurements and other requirements and fittings for the whole work are pre-determined, calculated and shown on the drawings. Accordingly, pipes of the required diameter are selected and measured. Lengths and points are marked with chalk and the pipes are cut along the marks with hand cutting tools, like pipe cutter, hack-saw, etc. Rough edges of the pipes so cut are then removed and smoothened. Where necessary and possible, pipes are bent and shaped on a bending machine to conform to the curvature and angle of walls, ceilings and floors. The cut surfaces of these pipes are then made ready for joining. The method of joining differs with pipes and fittings. The joints of pipes are made in many ways, viz. by screwing, bolting, soldering, cement filling and lead filling, according to the type of pipes. All joints and connections are closed tightly against passage of air or liquid, by packing and sealing the joints with molten metal, lead, sealing wax, etc.

Next, passage-holes, through which pipes are to pass, according to the lay-out plan and drawings, are cut with hand and electric drills, saws etc. Assembled pipes are then carefully fitted into proper places with metal bolts, nails and screws. Fittings are joined and screwed with pipes, and connections are made gas and water-tight.

In the plumbing work of modern buildings, the tendency is to keep all pipes concealed. This means, that the whole plumbing work is preconceived and pre-arranged so that these concealed pipes are laid and fixed with the masonry work during various stages of construction. Plumbing fixtures like sinks, tubs, toilets, showers, fountains, etc. are also installed and connect-

ed to the inlet and outlet pipes and the traps (S.P.Q. or U shaped pipes) of various sanitary fittings like water closets, laboratory basins, sinks, bath tubs, showers, etc. They are fitted at the required heights and places as the masonry is in progress, as shown on the plumbing drawings.

Pipes, installed in a building for taking away waste water and water borne wastes, are finally connected to the municipal underground drains, laid along the road; where sewer lines are not provided, septic tanks may have to be constructed and then these pipes connected to them. Similarly, the pipe supplying water to a building has to be connected with a municipal water main pipe, laid underground along the roads.

On completion, the whole plumbing system and connections are inspected and tested for leaks by the local municipality or body. So, the defects have to be detected and rectified before the entire work is certified.

Plumbing fixtures and systems are also repaired and maintained: defective pipes, or parts thereof, are replaced by cutting, threading and assembling replacement pipes. Worn parts or washers are replaced in leaking joints, taps, valves, etc., and damaged fixtures are repaired or replaced.

Plumbers work, along with masons, labourers etc., both inside and outside all types of buildings, at times in high places, in cramped working positions and amidst muddy surroundings. The work involves frequent standing, kneeling and stooping, to instal equipment above and below shoulder level and lifting of tools, equipment and plumbing fixtures.

QUALIFICATION

To qualify for the trade, persons have to undergo an apprenticeship or institutional training in a trade school.

Apprenticeship, which means learning the trade by actual job experience, can be taken up under an experienced plumber by joining some construction and sanitary engineering undertaking, under private or Government employers. (dockyards, Public Works Departments etc.) or under local bodies as a paid helper, mate, khalasi, apprentice, etc. There are generally no age or educational restrictions for such jobs but literate persons are preferred, though for ultimate rise in the profession at least middle school to matriculation standard is desirable. Ordinarily, it takes two to three years of apprenticeship to attain the minimum experience for the trade. Apprenticeship usually includes blue print reading, installation of pipes, assembling, connections and installation of plumbing fixtures and appliances, maintenance and repair of plumbing system and fixtures, care and operation of tools and equipment, etc.

TRAINING

Trade Schools, imparting institutional training, are run by the State Government (Departments of Industries/ Technical or Engineering Education) and private bodies. The duration of the course is between one and two years which includes the practical training. Age restrictions vary from the minimum of 14 to 15 years to the maximum of 18 to 25 years. Educational requirements for admission also vary, but middle school leavers are generally eligible for admission. Matriculate plumbers, however, find better chances of promotion to senior supervisory posts of sub-overseers, overseers, with further technical training. The selection for admission is made as a result of an interview of applicants in response to advertisements in newspapers.

No tuition fee is usually charged in Government trade schools, but in private schools the tuition fee varies from Rs. 3|- to Rs. 5|- per month. Students have to manage their own maintenance expenses, about Rs. 30|- to Rs. 40|- per month, but in Government Schools lodging and recreational facilities may be available. Some trainees are also given stipends under the Government training schemes. The training in a trade school generally includes the following subjects :—

Arithmetic and drawing; water and gas meters; plumbing material and its users; pipes fitting, siphons, water closets, basins; soldering, brazing, and wiping joints, bending, jointing and fixing

pipes; domestic gas supply system, etc.

OPENINGS

Openings for plumbers exist in building and sanitary engineering establishments under private contractors, local bodies, Central and State Public Works Departments, Defence Services, Dockyards, Railways and Water and Sewage boards. Moreover, maintenance, repair, and alteration work also occupies a large number of plumbers. Employment is steady and easily available in major towns and cities, because of the progress of large-scale construction activities; but the works under private employers may be seasonal, lasting for about nine months in a year during periods of active building work, and may involve, at times, shifting from one area to another on completion of a construction contract.

ENTRY

Entry into the trade is through Employment Exchanges, Railway Service Commissions or by direct contacts with the prospective employers. Persons may similarly take up position as khalasis and helpers and then rise to the posts of plumbers. Further, the trained plumbers can get themselves registered as licensed plumbers with local bodies like municipalities, corporations etc., where such by-laws exist, for becoming independent contractors in plumbing and sanitary engineering works.

SALARY

Salaries obtainable to non-matriculate plumbers in private concerns vary from Rs. 75|- to Rs. 150|- per month. Salaries (excluding dearness and other allowances) admissible to them in some Central Government offices are as follows :—

Central Public Works Department :	Pipe Fitter—Rs. 40-2-60-5-1/2-3-105.
	Mistry — Rs. 100 - 5 - 120-8-200.
	Head Plumber —Rs. 100-5-125-6-155-EB-6-185.

Matriculate trained plumbers usually start on about Rs. 150|- per month in private concerns and on about Rs. 100|- per month (rising to about Rs. 250|- per month) in Government and semi-Government establishments.

Of late, the building programme has been rapidly expanding both in the private and public sectors. Since supply of whole-some water and clearance of water-borne wastes is a preliminary condition for a healthy living, these programmes have to be accompanied by the establishment and supply of protected clean water and sanitary methods of excreta disposal. To plan and execute the water supply and sanitation schemes under the Second Five-Year Plan, public health engineering organisations have already been set up at the Centre and in several States.

Opportunities for plumbers, who are ever in great demand in urban areas, are bound to increase simultaneously with the expansion of construction and public health engineering activities, more so because repairs, maintenance and replacements in plumbing also help in providing employment to a considerable number of trained hands.

SUGGESTIONS

Editor,
Gram Sevak

Sir,

Are the suggestions and requests published in *Gram Sevak* taken for consideration by the authorities ? If so, kindly state those which are fulfilled so far.

1.1.58
Gundhrpet,
Mysore State.

Yours etc.
S. Mahadevappa,
Gram Sevak.

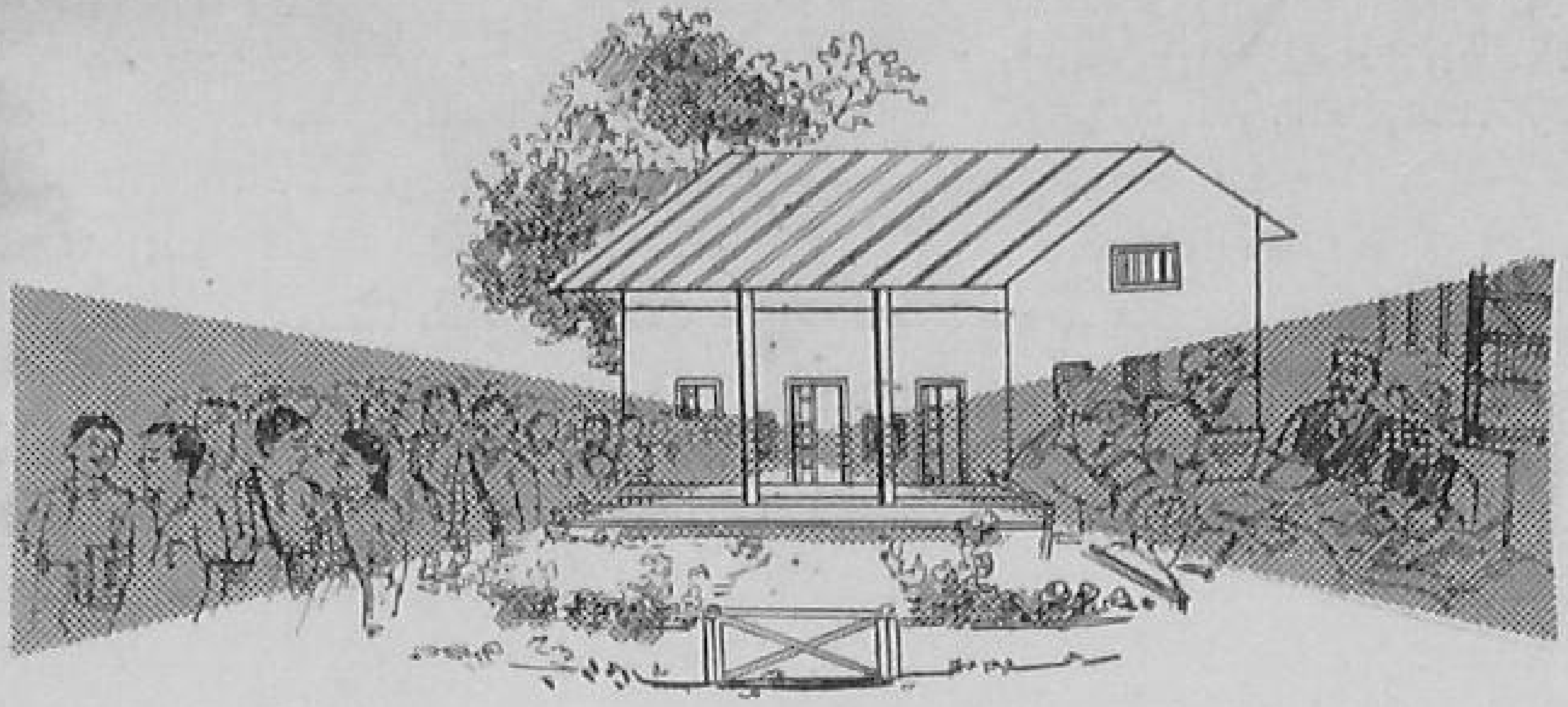
(Suggestions and requests published in our Journal are as much meant for our field-workers for the Administration. We have no reason to feel that the suggestions are not taken seriously by the parties concerned. Apart from suggestions and requests, we also publish complaints regarding all aspects of our programme with which our Gram Sevaks have been entrusted. We are glad to say that in every such instance, appropriate action has been taken by the affected persons or parties.— Editor)

THE M USE-MAID

(Continued from page 20)

to marry this ugly creature and that she would like to have a person better than the cloud. The Rishi then asked the cloud if there was any person superior to him. The cloud said, 'It is the wind'. Thereupon the wind was summoned. The girl again protested that she would not marry the wind and wanted to have something better than the wind as her husband. The Rishi then found from the wind that mountain was more powerful. The king of mountains was then called. Again the girl would not marry him. And on being told that mouse was more powerful than the mountain, a mouse was summoned. On seeing the mouse, the girl was thrilled. She told her father, "Father, please do marry me to this beautiful object and let me be my own self again. I would then be able to look after my house in the manner in which I should".

The Rishi then converted the little girl into a mouse-maid again. Though the sun, the cloud, the wind and the mountain were all willing to marry this girl, she chose to marry her own kind. That is why it has been said that it is hard to beat nature and that one's instinct ultimately decides one's place in life.



VILLAGE SCHOOL

MY PICTURE of a primary school in a village is one situated in an appropriate landscape adjoining the village but overlooking the green countryside. The school should be a centre not merely for imparting instructions to growing children but also one which can be the hub of life as life finds expression in its full rhythm, in the villages to which it caters. It should, in other words, be also a Community Centre and must, therefore, have a library and a museum for children and adults alike. The school should have facilities for recreational programmes both in-door and out-door, equally for children and adults. The school must have sanitary latrines and urinals and a flower garden around, which can promote in our growing children the taste and a habit to live a hygienic life and to appreciate beauty in Nature. There should be a small vegetable and fruit garden on which the children can work and which can also help eventually in contributing to the mid-day meal for all children, rich and poor alike, which we hope will be the regular feature in our schools some day. There can also be some crafts such as spinning, weaving, painting, doll-making, clay work, etc., which can cater to the sensitive mind of a growing child and simultaneously give him the dexterity of his fingers and his eyes, in fact all his sensory organs.

I look upon the village school teacher as the guide, philosopher and friend for the children and adults, as he was at one time in the remote past when India used to be known for her culture, from where we have fallen low to the abyss of today.

Adversity has its uses; it is the touch-stone that tries the genuine friend.—*Tirukkural.*

A proud farmer and his bumper sugarcane crop.

Bravo, boys! Though without a school building now, you will build your own college building as Dhakauli boys have done. (*See front cover page picture.*)

Printed by the Production Officer, United Press, Delhi-8, and Published by the Director, Publications Division, Ministry of Information and Broadcasting, Delhi—8, on behalf of the Ministry of Community Development.

Regd. D—877